

SIKHISM

A Revolutionary Faith



Dr. Gurbaksh Singh, USA



www.ggssc.net

Guru Gobind Singh Study Circle

Model Town Extension, Ludhiana-141002 (Pb.)

Ph : 0161-2450352 Fax : 91-161-4610145

E-mail : info@ggssc.net

Mool Mantra

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik onkaar satnaam kartaa purakh nirbhao nirvair
akaal moorat ajoonee saibhn gur parsaad.**

There is one God with an eternal existence.

He is all-pervading Creator.

He is fearless.

He does not bear enmity.

His form is unaffected by time (age).

He is beyond births and deaths.

He is self illuminant (He is self existent).

He is realized (achieved) by the grace of true guru.

Sponsored by:

Mrs. Narinder Kaur W/o Late S. Bhagat Singh

Golden Nursery School

60/1, 6th Cross, Narayanappa Block, Benson Town Post,
Bangalore-560 046 Ph : 3331222

SIKHISM

A Revolutionary Faith

The Revolutionary Thought

Guru Nanak created a revolution in the field of religion. He revealed a totally 'new' God, Who loves people of all faiths. The Guru also gave a new mission of life, that is, to accept all people as brothers and sisters irrespective of the name they adopt to love God. The philosophy and the code of conduct preached by the Gurus are summarized in this book.

a) All humanity is one

The first message of Guru Nanak, "There is no Hindu, no Musalman; we are all equal humans and are **all loved by God**," shook the people and the religious leaders of different faiths. The year is 1499. It was a revolutionary thought in the field of faith. He argued, "We cannot have two Gods, one who loves only the Hindus and the other who loves only the Muslims. God did not create Hindus or Muslims, He created humans. Of course, they are of different colors and of different forms in the same way as He created different kinds of flowers, all giving their own nice sweet smell and adding beauty to nature. God, being the sole Father, the Creator of the universe, equally loves all humans, whatever their language, their culture, and whatever the Name (Allah, Ram, Gobind, Guru, God) they adopt to address Him"

The belief of any religious group that they alone are entitled to go to Heaven and the followers of other faiths will go to Hell, was rejected by Guru Nanak.

One can imagine how such thoughts touched the traditional people. The Brahmins had preached for hundreds of years that among the Hindus they were the superior most human beings. The fighters, called Kshatryas, were placed next to them and the third position was given to the business community. People serving the three higher castes were considered Sudras, the low caste, hence were believed unfit for

Heaven. According to the Brahmans, all non-Hindus along with the lower castes were destined for Hell. Similarly, the Muslims considered *Bahisht* (Heaven) to be reserved for them alone. All non-Muslims were *Kafirs* destined for *Dozakh* (Hell).

However, the Guru denied that beyond this earth, somewhere else in the universe, there existed any particular places known as either Heaven or Hell to which our souls were headed. The reason most of us believe in religion is that after death we want to get admission to Heaven and are frightened of being thrown into Hell. The Guru said the goal of human life is not qualifying for admission into a non-existent Heaven or being scared of a mythological Hell. A person is in Hell when he ignores the presence of God within him and suffers from ego, hate, lust or anger. He enjoys the bliss of Heaven when he sings the virtues of God and loves His children, the human beings.

Guru Nanak thus broke the barriers of faiths that had split people into mutually-hating sects and creeds. He preached that all people are equal human beings and none of them can be considered superior or inferior because of the variation in their color, race, culture or language. According to him a holy person is he who accepts all people as his classmates; that is, he considers himself an equal member (neither inferior nor superior) of the big class called human beings.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥

aa-ee panthee sagal jamaatee man jeetai jag jeet.

(Sri Guru Granth Sahib Ji, P.6)

The Guru decried the old Brahmanical rituals believed to help a man to reach Heaven. He said that adopting the creed of fake purity (something gets polluted if seen or touched by a low caste person), abandoning the family life for meditation, and reading scriptures to grasp the knowledge and intelligence therein, are of little use for realizing God. The path for realization of the goal of life is obedience to the Will of the Lord. In the first hymn of the Jap ji, the Guru says it in these words;

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖਵਾਰ॥

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ॥.....

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥

sochai soch na hova-ee jay sochee lakh vaar.

chupai chup na hova-ee jay laa-ay rahaa liv taar.....

sahas si-aanpaa lakh hohi ta ik na chalai naal.

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.

hukam rajaa-ee chalnaa naanak likhi-aa naal.

(Sri Guru Granth Sahib Ji, P.1)

God evaluates our deeds alone, and not merely our beliefs. The Guru made it clear that neither he nor any other prophet would be able to intercede at the time of final judgment, which would be based on actions only. Whether one was a king or a beggar, a so-called high-caste or a low-caste, a Christian, Hindu, Sikh or a Muslim would make no difference in the final assessment. He wrote, "Any person who loves God realizes Him."

God is nobody's private inheritance; nobody can claim a franchise on Him. Forcing and torturing the weak to change their faith and method of worship is anti-God. It is like threatening a person to force him to address his/her father as 'Dad' and not as 'Papa'. Such actions are disapproved of by God.

A person, whatever his caste, faith, or social status, who said that God lives in all human beings, was accepted by the Guru to be a holy human. A close friend of Guru Nanak of his childhood age was Mardana, a Muslim, born in a so-called low caste. He was addressed as Bhai (brother) by Guru Nanak. The hymns of more than two dozen devotees of God (*Bhagats*) from different religions and speaking different languages were included in the holy scripture, the Guru Granth Sahib, to guide the life of the seekers of Truth. As observed in the introductory paragraphs, the hymns of this holy scripture are meant for all people. However, sometimes it is mistakenly considered to be a scripture for Sikhs alone. We know it well that chemistry, biology, and

other sciences are meant not just for a country or a community but for anyone who wants to benefit from them. To learn and to benefit from the sciences, one is not obliged to be a follower of the scientists. One is not required even to identify himself as a formal scientist to take advantage of the knowledge provided by any of the sciences. Similarly, one is not required to believe in the Gurus or the *Bhagats* who wrote these hymns included in the Guru Granth Sahib, nor is one required to be a formal Sikh to take advantage of the path to God explained there. A rose is a rose called by any other name. God is our Father, our Lord; we all are His children, hence equal; of course, because of His Will, we have different cultures. Thus, there is only one faith for all the people; one may give it any name one likes. Rightly, this has been called a revolutionary thought for the modern man to adopt and bring peace on this earth.

b) God, The Father of All People

So far, the preachers emphasized on conversion to "save" people of other faiths. They believed that their's was the only true faith and others were pagan faiths. However, Gurbani proclaimed that God is the Father of all humanity and not just for anyone particular community alone. God is nobody's private inheritance. No one can claim a monopoly on Him. He belongs to everyone.

ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ॥

aapan baapai naahee kisee ko bhaavan ko har raajaa.

(Sri Guru Granth Sahib Ji, P. 658)

The Almighty Lord can be worshiped through innumerable languages and by innumerable names - Creator, Allah, Ram, Gobind, Guru, and God. All names are equal; no one name is superior or inferior. We may praise Him by any name and still gain acceptance by Him. Those who love him achieve the goal of their human life.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥

jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.

(Sri Guru Granth Sahib Ji, P. 8)

The Guru cleared another big ignorance of the traditional thinkers. He stated that there was no place called Heaven nor any called Hell where, after death, people will go for eternity. Gurbani explains that living according to the Will of the Lord, keeping Him always in mind and singing His Virtues, is being in Heaven. Hell is suffering from ego, lust, greed, anger, jealousy or slander, etc.

ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ.....

tahaa baikunth jah keertan tayraa.....

(Sri Guru Granth Sahib Ji, P. 749)

ਨਰਕਿ ਪਰਹਿ ਤੇ ਮਾਨਈ ਜੋ ਹਰਿ ਨਾਮ ਉਦਾਸ॥

narak pareh tay maan-ee jo har naam udaas.

(Sri Guru Granth Sahib Ji, P. 1369)

God is our Father; we all are His children, hence equal. No one of us by birth is superior or inferior to others.

ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ॥

toon saajhaa saahib baap hamaaraa.

(Sri Guru Granth Sahib Ji, P. 97)

This makes the Sikh faith unique and fundamentally different from other faiths, wherein it is believed that only followers of their own faith will be saved through their prophet, while rest will be sent to Hell. These radical principles established by Guru Nanak founded for whole humanity a new faith which has been accepted to be the faith of the new age.

To preach and practice his mission, Guru Nanak founded the institutions of Sangat and Pangat. All people participate as equals, without any kind of discrimination on the basis of one's faith, caste, color, or country. They sit together, pray together, and eat together as children of the same Father. They conclude their prayer with a request "May God bless whole humanity"

Sikh Prayer

ਤੇਰੇ ਭਾਣੈ ਸਰਬਤ ਦਾ ਭਲਾ

Basic principles

i) Practice love, not hollow rituals

Guru Nanak went to a large number of Hindu religious places and met Pundits (scholars), Sidhs (who perform miracles), and Yogis. He told them that the mindless and hollow rituals done for exhibition had no value with God. They were like a counterfeit coin, which looks genuine but is rejected because it does not contain the specified precious metal. Similarly, God rejects all rituals practiced by the people who have no sincere goodwill for other human beings.

There is no benefit to the soul from undergoing self-inflicted tortures such as abstaining from food, bathing in ice cold water, remaining surrounded by fire for a long time, keeping silent for long periods of time or standing continuously on one leg or in any other awkward posture. In those days Yogis and Sidhs performed such acts to claim their superiority over the common people.

The Guru did not approve of the belief that our ancestors who are already dead, could be helped by giving alms to the Brahmans (the so-called high caste people). This was simply a means of some members of the priestly class to gain ascendancy over others. If this were acceptable to God, the rich would always be guaranteed a better berth even in the next life. Guru Nanak made it categorically clear that people would be judged by their own actions. They would not be benefitted by the rituals performed by their children or grandchildren. He said that people themselves are the abode of God. Therefore, He knows what is in our minds. One can cheat people but cannot cheat Him. Guru Nanak, therefore, preached that showing sincere love and goodwill (not for exhibition purposes only) towards other human beings was the surest way of obtaining peace here and hereafter.

ii) Deeds alone are valued

Guru Nanak also visited many Muslim religious places including Mecca, Medina, Baghdad, and other shrines. The biggest question of those days, "Who is superior, a Muslim or a Hindu?", was asked of Guru Nanak by the Kazis (Muslim Judges). Guru Nanak's response,

"Everybody without good deeds will repent.", satisfied everyone and could not be challenged or criticized by any of them.

ਪੁਛਣ ਫੋਲਿ ਕਿਤਾਬ ਨੇ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ॥

ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾਂ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ॥

puchhan phol kitaab nau hindoo vadaa ke musalamaanoe.

baabaa aakhay haajeeaa subh amalaa baajhahu dono roee.

(Bhai Gurdas Ji, Var 1-33)

Guru Nanak preached that God does not identify people by their sectarian religions such as Christians, Jews, Hindus or Muslims. In his hymns, he observed, "God judges us by our deeds and full justice is delivered to every one in His court."

ਕਰਮੀਕਰਮੀਹੋਇ ਵੀਚਾਰੁ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥

karmee karmee ho-ay veechaar. sachaa aap sachaa darbaar.

(Sri Guru Granth Sahib Ji, P. 7)

The Guru also said, "For my spiritual guidance, I do not believe in Hinduism or Islam and nor do I follow their rituals. My path is love for the Almighty, Who is the Lord of our bodies and souls. He is addressed as Ram by Hindus and Allah by Muslims."

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ॥

naa ham hindoo na musalmaan. alah raam kay pind paraan.

(Sri Guru Granth Sahib Ji, P. 1136)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥

jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.

naanak tay mukh ujlay kaytee chhutee naal.

(Sri Guru Granth Sahib Ji, P. 8)

Guru Nanak also challenged the prevailing discrimination due to sex. Women were regarded as inferior and incomplete human beings, and hence were given a very low status in society. A Hindu woman was not permitted to wear the religious thread (*Janju*). She was considered an obstacle in the path of God. That is why mystics, who wanted to

devote their lives to realizing God, did not marry. Celibates, known as *Jatis*, were considered superior and were honored by the family men. Guru Nanak strongly disapproved of this thought. He asked how women could be rated inferior when they give birth to all men including the Kings to whom people bowed their heads.

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥

so ki-o mandaa aakhee-ai jit jameh raajaan.

(Sri Guru Granth Sahib Ji, P. 473)

Nanak, therefore, showed the same respect to men and women and equally welcomed them to participate in all social and religious functions.

The hymns of Nanak and of all Bhagats (religious sages) stress the presence of God in every human being. They say that any act that hurts another person is wrong, because it displeases God residing in him. Any act, which helps the other person, is good because it is liked by God.

(iii) Live honestly

While on his preaching missions in Panjab, Guru Nanak stayed with Bhai Lalo, an honest carpenter, instead of with the corrupt village official, Malik Bhago. Malik invited the whole village for a feast at his house but Guru Nanak did not attend. Malik called him and asked him to explain the reasons for not eating the sumptuous food served by him. Guru Nanak bluntly told him, in the presence of the respected village people, that it was "human blood" and not wholesome food that was being served to the people.

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ॥

hak paraa-i-aa naankaa us soo-ar us gaa-ay.

(Sri Guru Granth Sahib Ji, P. 141)

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੇ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ॥

ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲ ਚੀਤੁ॥

jay rat lagai kaprhai jaamaa ho-ay paleet.

jo rat peeveh maansaa tin ki-o nirmal cheet.

(Sri Guru Granth Sahib Ji, P. 140)

Stunned by these fearless remarks, Malik demanded an explanation. The Guru told him, "If a cloth is stained by blood, we call it dirty. Your earnings are stained by the blood of the poor from whom you extract money illegally and forcibly. How can your mind be pious or clean? It is only honestly earned money that is like the sweet milk, which I enjoy at the house of Bhai Lalo. Taking what is due to others is as repulsive as pork is to a Muslim and beef to a Hindu." This awakened the sleeping soul of Malik. The Guru similarly exhorted Sajjan (nicknamed Thag), a robber and murderer living in the village of Tulumba in Multan, Pakistan, to earn his livelihood through honest means. He was also advised that one has to pay for one's actions in the end. Sajjan gave up his vices and became a true *sewadar* (service man) of the people.

(iv) Physical renunciation of no avail

Guru Nanak undertook an arduous journey to visit the Sidhs in the Himalayas. The Sidhs, who remain celibates, were surprised to see the Guru, a family man, there in the snowy mountains. They questioned him about the people down below in the plains. The Guru said, "The people are wondering who will protect them from evil. All the Sidhs who obtained donations from them in return for promises of help and religious guidance, have run away to the snowy hills."

ਫਿਰਿ ਪੁਛਣਿ ਸਿਧ ਨਾਨਕਾ ਮਾਤ ਲੋਕ ਵਿਚਿ ਕਿਆ ਵਰਤਾਰਾ॥

ਸਿਧ ਛਪ ਬੈਠੇ ਪਰਬਤੀ ਕੋਣ ਜਗਤਿ ਕਉ ਪਾਰ ਉਤਾਰਾ॥

phir puchhan sidh naanakaa maatlok vich kiaa varataaraa.

sidh chhap baithay parabatee kaoon jagat kau paar utaaraa.

(Bhai Gurdas Ji, Var 1-29)

The ego of the Sidhs was cut down to size by this astute reply of the Guru. The Guru also exposed the Sidhs' hollow claim that remaining celibates made them better than married people. He asked them, "How dare you say that you are superior or are nearer to God than

family men when you beg for food and depend on them for your sustenance?"

(v) Service is true worship

At Jagan Nath Temple, Puri, India, Guru Nanak told the priests that instead of worshipping the stone images of the gods, they should strive to become one with God's pervasive nature. The correct way to worship Him is to love other human beings who are His creation and in whom God actually resides.

Wherever Guru Nanak went, people greeted him in large numbers and all leaders respected to his new religious thought. He decried hollow, meaningless rituals and wanted people to realize God by observing His existence in every human being and everywhere in nature. Guru Nanak collected the writings of those Muslim *Pirs* and Hindu *Sants* who had also realized, that the same God is present in every human being. These hymns were later included in the Guru Granth under the title *Bhagat Bani*.

The technique Guru Nanak adopted to preach his faith can be understood from the above incidents (Sakhis) of his life. To learn more about the interesting and revealing incidents of the life of Guru Nanak, the reader may refer to one of the many books on this subject. For preaching his mission, Guru Nanak Dev spent about two decades visiting different religious places in India and adjacent countries.

Unique Miri-Piri Principle

a) Miri-Piri

'Miri' refers to social and political life while '*Piri*' refers to religious beliefs. Guru Nanak preached that the two have a symbiotic relationship and must move hand in hand to serve society effectively. Religion provides the motivation for serving people while political thought creates a social structure for providing actual service to society. In other words, the common objective of the two institutions, religion and politics, is providing service and justice to the people. These two

privileges are considered their birth right.

Guru Nanak, however, found that people having political power or religious authority were draining the blood of the weak instead of serving them with honesty and sincerity. The major pillars of the faith, love for the people, commitment for service, and practice of truth were missing from the minds of the men in power. Guru Nanak raised a loud and forceful voice against these antisocial elements.

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥

raajay seeh mukdam kutay.

(Sri Guru Granth Sahib Ji, P. 1288)

The rulers and their officials behave like blood-sucking beasts.

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥

ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥

kaadee koorh bol mal khaa-ay. baraahman naavai jee-aa ghaa-ay.

jogee jugat na jaanai anDh. teenay ojaarhay kaa banDh.

(Sri Guru Granth Sahib Ji, P. 662)

The Muslim Kazis (Judges) are corrupt, the Brahmans suck the blood of the innocent, and the Yogis mislead people. They themselves don't know the path for peace and are responsible for the problems of the people (instead of being helpful and sympathetic to them).

The significance of these efforts of Guru Nanak can be properly understood only when one keeps in mind that all kinds of privileges were reserved for only the rulers; the subjects had no rights, not even to express their hurt feelings.

Guru Nanak gave new directions to those who wanted to be truly religious persons or political leaders. He preached:

(1) ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ

raajay chulee ni-aav kee

(Sri Guru Granth Sahib Ji, P. 1240)

(2) ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ॥

poojaa keechai naam Dhi-aa-ee-ai bin naavai pooj na ho-ay.

(Sri Guru Granth Sahib Ji, P. 489)

(3) ਪ੍ਰਭ ਕੇ ਚਾਰ ਸੇ ਭਲੇ॥ ਨਾਨਕ ਤਿਨ ਮੁਖ ਊਜਲੇ॥

parabh kay chaakar say bhalay. naanak tin mukh oojlay.

(Sri Guru Granth Sahib Ji, P. 211)

(4) ਵਿਣੁ ਸੇਵਾ ਪ੍ਰਿਥ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਨੀ॥

vinn sevaa dhrig hath pair hor nihaphal karanee.

(Bhai Gurdas Ji, Var 27-10)

(i) A person, who is a king, is bound to deliver justice to the people because it is his duty to do this.

(ii) & (iii) The duty of a religious person is to do worship; worship means to remember God and love people, His children; there is no worship without love and service to people. Service is the path to the success of human life.

(iv) Cursed are those who don't. do service to people.

Without service all their actions are meaningless.

To summarize, Guru Nanak preached that religion is not a set of rituals. It is practiced only when one's belief is actually put into practice for the welfare of the people. Otherwise, religion is nothing more than a theoretical concept for mental exercise and leads to bickering and argument.



An Appeal to Youth

The Sikh youth can feel great and happy by owning their glorious heritage, while the golden future is before them, if they sincerely believe in, understand and practice the Sikh philosophy. Unless the Sikh character is practiced by the youth in their daily life, how can non-Sikhs know that it is great to be a Sikh? If young people owing their allegiance to Sikh faith are addicted to drugs, alcohol, bad habits, and antisocial behavior as other youth are, how can they communicate to the people that Sikh faith and high character go together? We have to tread the path laid down for us by the Gurus and not allow ourselves to be derailed by the pressures of modern society. The firm decision of the mind that the right path has to be stuck to whatever the circumstances helps everyone greatly. It brings real peace and bliss which most of us wish to enjoy.

**Few Gems of Wisdom
from Sri Guru Granth Sahib**

There is but one Supreme Being. True is His Name. He is the Creator. He is without fear and devoid of enmity. He is of Eternal Form. He is Unborn and Self-existent.

Guru Nanak Dev P. 1

O Nanak! Only he who earns by the sweat of his brow and gives something to charity recognizes the true way of life.

Guru Nanak Dev P. 1245

Truth is high, but higher still is truthful living.

Guru Nanak Dev P. 62

The world acknowledges those who follow the true path.

Guru Arjan Dev P. 135

If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women.

Bhagat Jai Dev P. 526

O my mind! Practice not guile even by mistake. In the end, it is your own soul that shall have to render an account.

Bhagat Kabeer P. 656

One should not keep what belongs to others. Returning it, one attains peace.

Guru Amar Dass.P. 1249

If you seek your Beloved (God), hurt not anyone's feelings.

Sheikh Farid. P. 1384

True peace is found by doing pious deeds.

Guru Nanak Dev P. 931

That alone is a man's caste and that is his glory, as are the deeds done by him.

Guru Nank Dev P. 1330